

PUNJAB

STATE GAZETTEERS

VOLUME III A.

DUJANA STATE,

WITH MAPS.



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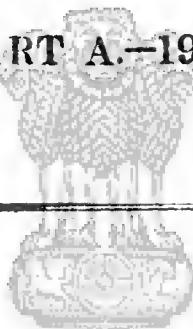


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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

The state of Dujána, lying between $28^{\circ} 16'$ and $28^{\circ} 368'$ and CHAP. I, B.
 $76^{\circ} 44'$ and $76^{\circ} 21'$ west, consists of the following detached areas:— History.

- (i) The estates of Dujána and Mahrána, which form an island in the Sámpla tahsil of the Rohtak district, $11\frac{1}{2}$ square miles in area. Boundaries.
- (ii) Náhar tahsil, which lies 24 miles south-west of Dujána, and forms the main area of the state, being bordered on the north by the Jhajjar tahsil of the Rohtak district and the Dádri tahsil of Jind, on the east by the Jhajjar tahsil, on the south by the Rewári tahsil of the Gurgaon district and the Kanyli Bawal *pargana* of Nábha, and on the west by that *pargana* and by Dádri tahsil.
- (iii) In tahsil Náhar are included the two villages of Chawki and Berli Kalán, which form an island in the Rewári tahsil of the Gurgaon district. Náhar tahsil has an area of $88\frac{1}{2}$ square miles, and the total area of the state is thus 100 square miles.

No rivers or canals run through the state, the general aspect of which is that of a level plain, unbroken save by a belt of sand-hills running east and west across the Náhar tahsil. Some of these hillocks are bare of vegetation, on others only *sar* and *ak* are to be seen, and on some grow grass and bushes, such as *khep*, *pala*, and *bulbul*, while occasionally a small grain called *sanwa* is cultivated on them. General con-
figuration.

Section B.—History.

The Rohtak district is historically interesting as having formed, on the right bank of the Jumna, the borderland of the Sikhs and Mahratas just before the break up of the latter power, early in the present century. By the treaty of Anjangaon, signed in 1803, this portion of the old Delhi empire passed to the British with Scindia's other possessions west of the Jumna. It was not part of Lord Lake's policy at that time to stretch out his hand too far, and he, accordingly, formed a series of independent outposts between the British border and the Sikh states beyond by giving the newly-acquired territories to military leaders who had done us good service. The houses of Bahadurgarh and Jhajjar, since absorbed, owed their origin to the effect given to this policy; as also the states of Pataudi and Dujána, which are still existing. The Rohtak
district.

CHAP. I. B.

History.

Origin of the Dujána Family.

The connection of the Dujána Nawábs with the southern Punjab dates from the end of the 14th century, when their ancestor Malik Rahmat, a Pathan from Buner, accompanied Timur to Hindustán, and eventually settled down in a village close to Jhajjar, then known as Mubárakabad Jhaj after its founder Raja Jhajjar. A century later the present town of Dujána, not far from Jhajjar, was founded by a *fakir* named Bába Durjan Shah, on whose invitation Malik Rahmat's children took up their abode in the new settlement. They subsisted as military servants of the Delhi Emperors, and they appear to have generally thriven, though none of them rose above the ordinary level until the time of Abdul Samád Khán, first Nawáb of Dujána. His father had held a small cavalry command at Delhi, and was *jágírdár* in four villages close to his home.

Formation of the Dujána State.

Abdul Samád Khán was born in 1764, and when quite a boy took service as Risáldár under Bhaji Ráo, the first Peshwa. He received a high command in the Mahrata army, which assisted Lord Lake in his campaign against Scindia; and he ultimately joined Lord Lake's force as a *shashsadi*, and distinguished himself at Bharatpur, and in the pursuit of Jaswant Rao Holkar up to the Sutlej in 1806. As a reward he received the two large tracts which now form the western portion of the Rohtak district, together with all the country held in Hissar by the celebrated George Thomas, by a *sanad* dated May 4th, 1806.

Its original extent.

These tracts comprised the following *parganas* :—

Hariána, etc., Hánzi with fort—(one *Mahál* district).

Hissár—One *Mahál*.

Maham.

Toshám.

Barwála.

Bahl.

Jamálpur.

Agroha.

Rohtak Malri and Rohtak Salábán—Two *Maháls*.

Tappa Bahu and Nahár Jhal; *pargana* Dédri—Two *Maháls*.

Reduction to its present area.

The title of Jalál-ud-Daula, Mustagil Jang, with the style of Nawáb, was bestowed upon Abdul Samád Khán, and his fortunes appeared assured, but the grant was saddled with the condition that he should administer his country without British aid, and this he found himself unable to do. The villagers refused to acknowledge his authority and withheld the revenue, killing his son and son-in-law when they attempted on one occasion to enforce his rights. Things came to an impossible pass, and in 1809 he was obliged to surrender the whole of his grant, except the small tracts of Mahrána and Dujána and *tappas* Náhar and Bahu, which now constitute the State, retaining his title and power of Nawáb.

Abdul Samád died in 1825, and was succeeded in 1826 by his younger son Muhammad Dunde Khán, who held the chiefship for twenty-three years till 1850. His elder brother's son, Muhammad Amír Khán, claimed to succeed his grandfather, but he eventually withdrew it on being awarded a pension of Rs. 3,000 per annum. Muhammad Dunde Khán was one of the best rulers of his day. He was succeeded by Nawáb Hasan Ali Khán, who remained passively loyal to the British during the Mutiny of 1857 and preserved his state and treasure during the disturbances. His grandson, the present Nawáb, attributes Hasan Ali's apathy in the crisis to his gigantic physique. He did nothing personally to help the British, but he took no part against us, and his state thus escaped the fate of Jhajjar and Bahádurgarh. Hasan Ali died in 1867, and his successor, Saadat Ali, ruled for twelve years.

Nawáb Mumtáz Ali, the present chief, was a minor when his father died in 1879, and for three years his affairs were managed by his uncle, Muhammad Nájábat Ali.

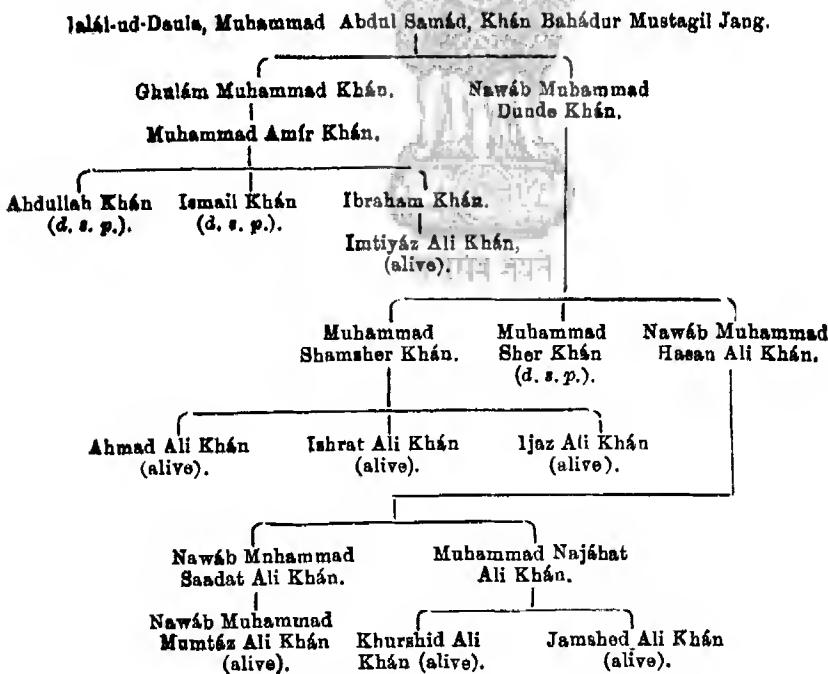
The following is the pedigree table of the family :—

CHAP. I. B.

History.

Rulers of the
Dujana State.

Pedigree.



Section C.—Population.

Dujana, with 271·6 persons to the square mile of total population, stands 6th among the Native States of the Punjab (Simla Hill States being considered as one). In respect of density of rural population on total area it is 7th with 209·3 persons to the square

Density.
Table 6 of
Part B.

DUJANA STATE.] Growth and fluctuation of population. [PART A.

CHAP. I. C. mile. The pressure of rural population to the square mile of cultivated area is 270.

Density in tahsils.

The headquarters tahsil of Dujána is more densely populated

Tahsil.	Population, 1901.	Density.
Dujána	7,119	593
Náhar	17,055	266

than the other one as the marginal figures show, the density being that of total population on total area. The density of Dujána approaches those of the most congested tahsils of the

British districts of the Punjab.

Town and villages.
Table 7 of Part B.

The state contains one town Dujána, the capital, and thirty villages. Dujána has a population of 5,545 souls, equivalent to 23 per cent. of the total population of the state. The average village population is 621.

Growth of population.
Table 6 of Part B.

Table 6 of Part B shows the population of the state as it stood at the three censuses of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 12·9 per cent. In the 1891—1901 decade the decrease was 8·6 per cent., accounted for by the enormous emigration to the adjoining British districts of Rohtak and Gurgáoon.

Fluctuation.

Tahsils.	Total Population.			Increase or decrease.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the state	23,416	26,450	24,174	+12·9	-8·6
Dujána	...	...	7,119		
Náhar	...	...	17,055		

The statement in the margin shows the fluctuations in the population since 1881.

Migration.
Table 8 of Part B.

The following figures show the effect of migration on the population of the Dujána state according to the census of 1901:—

		Persons.	Males.	Females.
IMMIGRANTS.				
I.	From within the Punjab and North-West Frontier Province	...	...	...
II.	From the rest of India	...	...	...
III.	From the rest of Asia	...	...	...
Total Immigrants		6,589	1,482	5,107
EMIGRANTS.				
I.	To within the Punjab and North-West Frontier Province	...	...	...
II.	To the rest of India	...	...	...
Total Emigrants		7,693	2,320	5,366
Excess of Emigrants over Immigrants		1,107	848	269

DUJANA STATE.]

Migration.

[PART A.

The bulk of the immigration is from the districts, states and provinces noted below—

CHAP. I.C.

Population.

Immigration.

District, State or Province.	Immigrants.	District, State or Province.	Immigrants.
Hissár	281	Nábha State	687
Rohtak	1,996	Jínd State	695
Gurgáoñ	1,288	Rájputána	489
Delhi	171	United Provinces of Agra and Oudh.	151
Patiála State	661		

Emigration was mainly to the following:—

Emigration.

District or State.	Males.	Females.	District or State.	Males.	Females.
Hissár	244	320	Ferozepore	213	182
Rohtak	778	2,445	Patáudi State	63	23
Gurgáoñ	518	1,158	Patiála State	45	159
Delhi	49	105	Nábha State	156	401
			Jínd State	198	541

A notable feature is the large number of females. Out of the total population born in the state 30 per cent. are returned as emigrants, of which 20 per cent. are females.

Comparison with the figures of 1891 shows that Dujána lost by intra-Provincial migration alone 1,752 souls in 1901 as against a gain of 19 in 1891.

Loss by mi-
gration.

By intra-Imperial migration, i.e., migration in India both within the Punjab and to and from other provinces in India the loss in 1901 was 1,108.

The principal immigrants are Ahírs, of which caste there were 1,092 in 1901 (252 males and 840 females), of these over 300 came from Gurgaon.

Chief immi-
grating caste.

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

Age.
Table 10 of
Part B.

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Under 1 year	108	109	217	25 and under 30	896	353	749
1 and under 2	60	65	115	30 "	382	402	784
2 "	101	109	210	35 "	268	242	508
3 "	128	117	245	40 "	362	359	721
4 "	129	126	255	45 "	212	156	368
5 "	741	692	1,433	50 "	292	259	551
10 "	686	605	1,291	55 "	107	78	185
15 "	486	443	929	60 and over	322	321	643
20 "	385	411	796				

CHAP. I.C. The number of males in every 10,000 of both sexes is shown
Population. below—

Sex.
Table 16 of
Part B.

	Census of—	In villages.	In towns.	Total.
All religions	{ 1881 1891 1901	5,451 5,913 5,239	5,002 4,820 4,911	5,849 5,261 5,168
Census of 1901	{ Hindús Muhammadans	5,267 5,075	5,211 4,657	5,259 41,858

It will be seen that the population of females is slowly but steadily increasing.

The marginal table shows the number of females to every

Year of life.	All reli-gions.	Hindús.	Muham-madans.	10,000 males under five years of age as returned in the census of 1901.
Under one year	1,011·5	1,115·9	835·1	
1 and under 2	910·3	953·3	789·5	
2 " " 3	1,069·4	936·5	1,545·5	
3 " " 4	915·9	920·5	900	
4 " " 5	983·9	921·7	1,175	

Language. Urdu is the official language of the state, and it is also the popular tongue.

Tribes and castes. The principal tribes are Patháns, Rájputás (both Hindu and Muhammadan) Sayyids, Sheikhs, Jats (Hindu and Muhammadan), Kaim Khánis, Brahmans, Baniahs, and Ahírs.

Patháns. The Patháns are Yusufzáis, and came originally from Jhajjar, where their common ancestor from Swát or Buner is said to have settled four hundred years ago.

Marriage is generally adult in this tribe, and the parties are usually members of the same family. The ceremony is customary, as opposed to orthodox, and includes the feeing of a Brahman called *gharu*, who is attached to the household of every Pathán *biswadar*. He receives Re. 1-4-0 as his due (*haq asarthi*). This connection between Brahmans and a Mussalmán tribe is curious. It is said to have no religious significance. The Patháns found that the Brahmans would be useful, and so induced them to settle in Dujána. In return for the *douceur*, which he receives at weddings, the Brahman does such petty services for his Pathán master as carrying the bridegroom's ornaments and utensils at the ceremony, and at other times makes himself useful as a messenger, cooks food for Hindu guests, etc.

Rajputs. The Rajputás are chiefly Chauhans or Punwars. Mussalman Rájputás are popularly known by the generic term Ranghar.

The marriage ceremonies of Hindu and Muhammadan Rájpúts are much the same, except that the Hindús perform *phera* (circling round the fire) and the Muhammadans *nikkah*. Wives are secluded, and concubines are kept in addition to wives. Widow re-marriage is not practised, at any rate by the Muhammadans. Rájpúts sometimes marry their daughters, for a consideration, to Patháns and other of the more respectable Muhammadan castes, but they will not take a bride from outside their own caste.

The Sayyids are of the Hashmái clan, and are called *kázis*. They officiate as *nikkah khawán* at weddings, and in virtue of this office hold *muáfi* land. Their ceremonies and usages resemble those of the Patháns, and widow re-marriage has come into fashion among them during the last twenty years.

The Sheikhs are of the *Siddiqi* section. They have the same usages as other Muhammadans in the state, and widow re-marriage is allowed. Some Sheikhs, whose profession is making fireworks, are called *tírgars*.

Of the Jat tribe, Hindús predominate. The principal clans are Dáhiya, Dalál, Golia, Sangwán and Phoghát. A good description of these will be found in the Rohat District Gazetteer.

Hindu Jats marry their children very young. The *mukláwa* ceremony is performed in the third, fifth, or seventh year after marriage, as among other Hindus, but girls are not actually sent to their husbands' houses for a long time, as their own families find them very useful for working in the fields. A widow can marry by *harewa* a brother or collateral of her deceased husband, or she may marry a stranger with the consent of her first husband's relatives, or, if there are none such, with the consent of her own parents or relatives. The ceremony is simple, and merely consists of putting on new bangles and clothes and going to her new husband's house. By re-marriage a widow forfeits all rights in her first husband's property, both moveable and immoveable.

There are only a few families of Muhammadan Jats. These reside in Dujana town, where they are tenants-at-will. In the Rohat and surrounding districts Muhammadan Jats are called "Mula" Jats. They are said to be the descendants of Jats who were forcibly converted to Islám in the Mughal times. Like the Hindús, they do not marry inside their own family or *yôt*, and their wedding ceremonies are the same as those of the Hindu Jats, with the sole difference that the *nikkah* is recited by a *kázi*. Infant-marriage is practised, with *mukláwa* three or five years later. Re-marriage of widows is also allowed.

The Kaim Khanis claim to be Muhammadan Rájpúts, and ascribe their conversion to Kaim Khan in the Mughal times. But the real Muhammadan Rájpúts do not admit them into their brotherhood, and they are not allowed to marry with them, though their customs regarding *parda*, marriage, etc., resemble

CHAP. I. C.
Population.
Rájpúts.

Sayyids.

Sheikhs.

Jats.

Hindu Jats.

Muhamma-
dan Jats.

Kaim Khanis.

DUJANA STATE.] Tribes and castes, religion, occupations. [PART A.

CHAP. I. C. those of the Muhammadan Rajputs. Widow re-marriage is allowed. Brides are sometimes sold to Muhammadans of other tribes.

Brahmans. The Brahmins of this state are mostly of the Gaur division. They profess *parohitai* (priesthood) and *punditai*, and also cultivate in some villages. All their customs of marriage, etc., correspond with those of high class Hindus. Marriage is infant. *Muklawa* is performed three or five years after the marriage.

Banias. The Banias are mostly Aggarwals.

Ahirs. The Ahirs work as labourers of agriculturists in most of the villages of Náhar tahsil. Marriage is generally infant. *Muklawa* is also performed, as among other Hindu castes. Like Hindu Jats, a widow contracts re-marriage by *karewa*.

Kassabs. Besides the abovementioned tribes, Kassabs (butchers) are found in two or three villages in the state. They are butchers and cattle-dealers. In the latter capacity they are sometimes styled *beopáris*.

Menial tribes. Of the menial tribes those who render services to agriculturists, such as the goldsmiths, Manhars, ironsmiths, Chhappis, tailors, oilmen and Khatiks are found in all villages.

Religion. Of religious observances peculiar to the state, the only two of note are the fair at Gugga Pír's temple, held in August, and the worship of Gházi Kamál's shrine at Bahu.

Gugga Pír. The temple of Gugga Pír is at the village of Khánpur Kalán in Náhar tahsil. The fair is held in August of each year, the date being Bhadon badi 9th. It is attended by about a thousand people from the neighbouring villages. After worshipping at the temple and tomb of Gugga Pír, which are of solid masonry, the people withdraw in the evening to Bahu, two miles away, and in the morning return to their homes. This is the only religious fair held in the state.

Sháh Gházi Kamál. The shrine of Sháh Gházi Kamal is at Bahu. Shah Ghazi Kamál is said to have come from Arabia with Miran Sayyid Husain, whose tomb is at Ajmere. He was killed at Jhajjar in battle with the rulers of Delhi. His head was struck off and remained on the battlefield, while his body was carried by his horse twenty-six miles to Bahu. Here it was buried by the Biloch rulers of the time, who erected a masonry tomb over the grave. The tomb is revered as that of a saint by the people of the neighbouring villages, and *charághi* and other offerings are brought to it every Thursday.

Occupation, food, &c. As regards daily occupations, food, dress, manners and customs the people of this state resemble those of the neighbouring districts of Rohtak and Gurgaon, in the Gazetteers of which such are fully described.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

Generally speaking, the staple industry of the state is agriculture, the conditions of which in no way vary from those of the British districts of Rohtak and Gurgáon.

The lands of Dujána and Mahrána are level and composed of *dákár*, *matiár*, and *rausli* soils. Those of the Náhar tahsil are uneven and mostly *matiár*, *bhur*, or *rausli*, with scattered pieces of *dakar*.

Dákár and *matiár* are terms applied to clay soils, according to their tenacity. The former splits into fissures after being irrigated. *Rausli* is the general soil of the country,—a good, light-coloured, alluvial loam, which yields splendid crops in return for very little labour. *Bhur* is the lighter, sandier soil found on ridges and in depressions. It has this advantage, that it will often grow a crop with rainfall which is quite insufficient for any other class of soil.

The *kharif* or autumn crops are *bájra* (spiked millet), *jowár* (great millet), and pulses (*moth*, *mung*, *másh* and *guádr*). The spring crops wheat, barley, gram, rape-seed and tobacco.

The *rabi* or spring crops are mainly dependent on well irrigation.

Cattle are of the same breed and description as in the neighbouring Rohtak district. Bullocks are used as a rule for ploughing, but in some of the sandy villages of the Náhar tahsil camels are employed. Three cattle-fairs are held in the year at Dujána, in Phagan (March) at Náhar, in Jeth (June), and at Bahu in Bhádon (August), and at these cattle of all sorts change hands. The fees are three pies in the rupee from the seller, and three annas per head from the buyer, and three pies per rupee town duty.

There is no canal irrigation in the state. Generally speaking, the whole area is dependent on rain, for although a certain amount of land is irrigated from wells, many of these are brackish, and irrigation from them is only profitable when there has been some rain. Between nine and ten per cent. of the total cultivated area in Náhar tahsil is irrigated from wells, and one-and-a-half per cent. in Dujána and Mahrána.

The state has no forests or mines, and no arts or manufactures worth mention.

CHAP. II, A.

Agriculture

Agricultural

Soils.

Crops.

Cattle.

Irrigation.

Forests,
mines, &c.

CHAP. II. A. The Rajputana-Malwa railway, between Rewari and Bhatinda, passes through the boundaries of three villages of the Náhar tahsil, but there is no railway station in the state.

Communications.

The metalled road between Jhajjar and Rohtak passes through the Dujana-Mahrana block of the state, as does the unmetalled road from Beri to Bahádurgárh. Another unmetalled road between Kanund and Jhajjar passes through the Náhar tahsil. Otherwise communications within the state are confined to ordinary village roads.

Postal.

There is no post or telegraph office in the state.

Famine.

The Dujana state is situated in a tract which is peculiarly susceptible to the periodical visitations of famine. Of late years it has suffered from the *trepna kal* of Sambat 1953 (1896-97 A. D.), but more severely from the *chapna kal* (Sambat 1956 and A. D. 1899-1900), which was so severely felt all over the South-Eastern Punjab. In the latter famine relief works were opened, consisting of tanks at Náhar, Karoli, Goliya, Khora and Dujána. As a rule, however, the only form of relief adopted is the *takkávi* system of cash advances to enable the people to replace their cattle and purchase seed-grain. In the year 1906 there was another famine, and although *takkávi* advances only were made in the state, relief works were organised in the Rohtak district.

लोकानन्द संस्कृति

CHAPTER IV.—PLACES OF INTEREST.

DUJANA TOWN.

The town of Dujána lies 37 miles west of Delhi. It is called CHAP. IV.
after Durjan Shah, a *fakir*, who built a hut on the site of the town
in the midst of a jungle. Subsequently one Muhammad Khan
alias Malik Jutta, who had quarrelled with his brother Malik
Bahrám of Jhajjar, settled at the place with the permission of
Durjan Shah. He reclaimed and cultivated the jungle and the
population rapidly increased by the influx of other settlers. The
population of the town was 5,545 in 1901.

Places of
interest.

